the Maharani Regent and the Dewan for the steps taken to safeguard the interests of the unrepresented communities and to give them an increasing share in the administration of the country.

DEWAN'S REPLY: Mr. Joseph Omman, I have been thinking while you have been speaking; and my thoughts wandered off to the various disadvantages of printed orations prepared long beforehand. Unfortunately they are so very inelastic that they do not render themselves adaptable to what preceded. The last speaker had already carried us away to the sublime heights of a beautiful ideal and now you have brought us down from those high fields to the hunting ground of nature. I do not know what weapons you use besides tooth and claw in the matter of communal representation. But apparently a rigid mathematical formula, yielding precision and exactitude in proportion to community and appointment, is one of the best instruments for the destruction of peace and happiness in the country. I do not think, after what I remarked in reference to the last speaker, that you still have any possible misapprehension as to the ideals I place before me. How far I shall be able to approximate towards the attainment of those ideals will depend much on every member of every community in the State. That is a responsibility you, like others, share with me.

186. Gowda Saraswata Brahmins and the Public Service.

MR. J. VENU VADHYAR (*Member, Trading Classes, Quilon*) observed that the cordial co-operation not only of all the various communities but of all the individuals composing the society was essential for the good government of a country. It was therefore regrettable that the Gowda Saraswata Brahmin community, to which the member belonged, had not been adequately represented on the popular bodies instituted to help the administration. In regard to the Legislative Council and the Sri Mulam Popular Assembly, the community had not been given facilities for returning an elected member and the Government had not removed the defect by a sustained policy of nomination. As representatives of the trading classes, Konkan Brahmins often came to the Assembly, but that was no reason to deny direct representation to the community.. The *Parishad* held at Quilon in Minam 1100 had urged that a Gowda Saraswata Brahmin should be nominated to the Legislative Council, but their demand had been a cry in the wilderness. The members of the community were scattered in all the taluks throughout the State, and candidates from the community had lamentably failed to be returned from the general constituencies. Adequate representation of minority communities could be secured either by nomination or grant of suffrage to communal organisations like the *Parishad*. Though numerically small, the community played a very important part in the economic life of the country. The contribution made by his community to the customs revenue, income tax, etc., of the State was not insignificant; there were rich *jenmies* and merchant princes; yeoman help was rendered by the community to the State and the Royal Family in the past and it had been recognised. One member each should be appointed to the Council and the Assembly from the community.

In the matter of representation in the public service, the condition was equally deplorable. Out of a population of more than ten thousand, there were only six officers—a High Court Judge due to retire soon, a medical officer, a teacher, and one each in the Excise, Police and Anchal Departments. He pleaded for the community being treated with the same sympathy by the Government as the other unrepresented communities to which special encouragement was being vouchsafed. There was a feeling in the community that it was being neglected. With the retirement of the High Court Judge referred to, there would be no Gowda Saraswata Brahmin in the Judicial Department, a defect which the Government could easily remove. Qualified applicants from the community should be given preferential treatment. He prayed in conclusion that the Government should also take suitable measures to remove the present political, official and other disabilities under which the community was labouring.

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DEWAN'S REPLY: Mr. Venu Vadhyar, you refer to the fact that no member of the Gowda Saraswat community has been nominated a member of this Assembly. These things have to go by rotation and small communities have to take their turn one after another with others. It does not necessarily mean that the community is ignored or has been forgotten, but it is merely waiting its time. When the time comes, a representative will take his place in the representative bodies of the State.

For the rest, with regard to the need of your community for place and position in the official scheme of things, all that I need say is that the Government will always hold out a helping hand to the helpless and the friendless. Once they have got on to their feet, they will have to fight the battle of life themselves.

187. Ezhavas and the Public Service.

MR. K. P. MARTANDAN VAIDYAN (*Member, Chirayinkil taluk, Group II*) pointed out that the Ezhavas numbered nearly seven lakhs and were occupying a foremost position in agriculture, trade and industries. Their contribution to the exchequer under land revenue, income tax and customs was also considerable. They were, however, inadequately represented in the public service; and though qualified Ezhavas fit to hold the highest offices in the State were not wanting, they had yet secured nothing better than an appointment or two in some of the departments.

Appointments in the Palace, the Military Department, the Nityachilavu, the Panivakai, the Stables, etc., were the monopoly of the caste Hindus, to whom were also confined the perquisites of the *Murajapam*, *Arat*, *Tiramadampu* and other festivals. The Ezhavas too were Hindus and had a right to claim the privileges.

The welfare of the State could be based only on an even distribution of privileges and his plea was that a steady policy should be followed to remove the present inadequate representation of Ezhavas in service. The orders of Government that preferential treatment should be given to the backward communities were not being strictly carried out by Heads of Departments. Four Ezhava clerks, who had been acting in the Account Office, were recently disbanded, but for obvious reasons one or two of them were re-entertained subsequently. Though years had lapsed since the Revenue-Devaswom separation and there was no paucity of qualified Ezhavas, they had not succeeded in getting adequate recognition even in the lower ranks of the Revenue Department.

Ezhavas were hereditary *vaidyans*, and the Ayurveda College had a large number of Ezhava students; yet only 16 out of 113 grant-in-aid *vaidyasalas* were manned by Ezhavas and they were mostly in the last grade. There was no Ezhava on the staff of any of the departmental institutions such as the College, the Pharmacy, the Hospital or the Director's office. The existing Director was not competent for the post and could be better provided in the Education Department. There were Travancoreans versed in western and eastern systems of medicine and one such belonged to his community. He considered a change in the Directorship indispensable for the progress of Ayurveda.

The Excise Department might be reserved for the Ezhavas, with equal reason when the Devaswom and the Military Departments were treated as the close preserves of some other communities. The Excise Commissioner had admittedly offered some encouragement to the Ezhavas, though he had not appointed as Sub-Inspector the Ezhava candidate recommended by the Government during the previous Dewan's time.

While grateful for the appointment of an Ezhava as Division Assistant, the member observed that the transfer had removed the only Ezhava Munsiff in the Judicial Department. There were several eligible vakils; but if the principle of communal representation followed by the High Court were accepted, it would be three decades before another Ezhava was appointed as Munsiff. Recruitment to Munsiffs' places being also made from the ministerial staff of the High Court, the importance of appointing Ezhava graduates as clerks in the High Court could not be exaggerated. Among the Sirkar Vakils, there were no Ezhavas.

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